

MORRISON

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September 2, 1956.
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September 1, 1956.
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His task in the general labour process is the
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★ ON BACK PAGE

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QUALIFIED PILOTS!

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And there are probably many others!

NO WAR
OVER
SUEZ

MASS RALLY Trafalgar Square, Sunday, Sept. 16, at 3 p.m.

NATIONAL SPEAKERS

Rallying points for marchers to Square: 2 p.m. at HYDE PARK (Marble Arch),
WATERLOO (Arches by Tube Stn. Air Terminal Entrance), Mornington Crescent
(Tube Stn.).

Financial help needed please to Suez Emergency Cmte. 374, Gray's Inn Rd. W.C.1

PEACE NEWS

The International Pacifist Weekly

No. 1,055 September 14, 1956 4d. (U.S. Air Express Edition: 10 cts.)

Queen Juliana's Nijmegen speech INTERNATIONAL CONFERENCE ON HUMAN RELATIONS

Queen Juliana, who makes no secret of her opposition to war and to NATO, last week addressed an international conference on Human Relationships, held at Nijmegen.

During the same week, the German magazine, *Der Spiegel*, reported Queen Juliana as having told Dr. Willem Drees, acting premier, that she would abdicate or break with NATO rather than sign any mobilisation order. She is quoted as telling him "The time has finally come to show the world at last that a royal ruler has the courage to try to put an end to the arms race."

The following extracts from Queen Juliana's Nijmegen speech are taken from a report released in English by the Dutch Government and not from a verbatim report taken at the conference.

"It may seem strange that we should have to organise a meeting like this on such an elementary condition of life as human relationships. If someone were to be transported quite unexpectedly to these surroundings—for example a child—and were to realise that a congress was being held on human relationships, then that child would think: how silly of all these grown-ups to talk gravely about the fact that the people have to get on together. Everyone knows that, and nobody can do that properly.

"Let us admit that it is peculiar to have to hold a conference on this. Something that so obviously needs full attention has got pushed into the background and has remained there too long.

"Nevertheless, I feel there is a big change coming about in our modern society, when people again start to ponder this first essential of life, with the purpose of making a fresh start in giving it our full attention and devotion.

AUTOMATION

"I also see the need to reflect upon the phenomenon of automation which is even threatening to make man himself into 'robot No. X.'

Mankind has been multiplying since primordial times, and now the population density, the numbers, the masses, are becoming so great that man is threatening more than ever to become a mere cipher.

All this conjures up before us the awful vision of the termite state, in which the individual worker ant is valued only for his labour.

His task in the general labour process is the only justification of his existence, and no value is therefore set upon him beyond his ability to work, thus it is with the termites.

Under our one-sided conception of efficiency there is also a tendency to regard man purely and simply as a source of labour, in other words as a robot, a being without a soul.

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SUEZ: A BIG 'NO' TO ARMED FORCE

Three London marches on Sunday

A MASS rally in Trafalgar Square on Sunday will wind up a week of intense activity in London to rouse public opinion on the danger of war over Suez.

While a Gallup Poll showed that only 21 out of 100 British voters consider military precautions and the stepping up of military forces in the Mediterranean to be wrong, four out of five voters in all parties believe that the Suez dispute should be referred to UN.

Half the voters of Britain, the poll indicates, were opposed to an ultimatum and the sending in of troops to occupy the canal. The questions were asked just before the talks broke down, the News Chronicle reports. A slightly larger number also disapproved the encouragement given to the Suez Canal pilots to leave their jobs.

The Movement for Colonial Freedom reports that hundreds of resolutions have been passed by local organisations calling for "No war over Suez."

ABANDON ALL THREATS

—Quakers

The following statement on the Suez Canal crisis has been issued by the Society of Friends (Quakers) in Great Britain:

"It is the Christian conviction of the Society of Friends that the use of armed force is wrong and that the promotion of confidence between nations requires mutual consideration and trust. We believe that this has clear relevance to the Suez Canal crisis. We recognise that this crisis is part of a wider issue—the achievement of national status by formerly dependent peoples within whose territories lie vital resources hitherto made available by virtue of outside control. If the rights and interests of both Egypt and the rest of the world are to be harmoniously maintained, we believe it essential to abandon all threats of force and instead to seek a co-operative policy in which the political aspirations and economic needs of Egypt would be generously acknowledged. At the same time, Egypt would be expected to give undertakings guaranteeing unhindered passage of all vessels, regardless of their nationality, through this vital waterway.

We believe that the abandonment of the threat of force in favour of a constructive effort to achieve trust is morally right, regardless of consequences, but we also believe that the Christian approach is the practical way to attain that friendship between our country and the Arab world which alone would secure the common interests of the nations."

Lobbying MPs

The Society of Friends (Quakers) and the Council of the Congregational Union of Wales are among religious bodies which have issued statements calling for a peaceful settlement.

In addition to the mass lobbying organised by the Communist Party and the British Peace Committee on Wednesday, many non-Communist bodies appealed to their members to lobby their MPs.

The Suez Emergency Committee is distributing 250,000 leaflets demanding "No war over Suez" and advertising Sunday's mass rally and the lobbying of MPs which they organised for Wednesday.

Loud-speaker cars have been broadcasting "No war over Suez" messages at factory gates and in shopping centres.

The Trafalgar Square Rally on Sunday, at 3 p.m., which will be addressed by national speakers, will be preceded by three marches to the Square for which contingents will be coming to London from Manchester, Birmingham, Reading, and many other areas.

Where marches start

Assembly points for the march are: Marble Arch, 2 p.m. via Oxford Street, Regent Street, Haymarket to Trafalgar Square.

Mornington Crescent, 2 p.m. (Tube station) via Tottenham Court Road and Charing Cross Road.

Waterloo, (By the arches next to Tube station—air terminal entrance) 2 p.m. via Waterloo Bridge, Strand to Trafalgar Square.

Readers who can join in the selling of Peace News on Sunday are asked to meet on the steps of St. Martin-in-the-Fields Church from 2.30 p.m. onwards.

Crisis No. 2: Owing to the Suez crisis, guard mounting at Buckingham Palace will only take place every other day. —War Office.

PEKING

THE most impressive thing about the People's Republic of China, is that it does

not seek to be impressive. There is no swank and no unnecessary display.

In organs which are admittedly propagandist they confess to many failures.

The difference between the Russian and the used for six thousand years or so, is the Chinese Communism is apparent every language of Peking. But it is not a phonetic

□ ON BACK PAGE

LESLIE HALE MP meets—in Peking—

THE MAN WITH THE BIGGEST JOB IN THE WORLD

PEKING

At a fruit store

You cannot tell a Cabinet Minister from a peasant by any difference in dress, and last night we saw our friend the Minister of Education doing his shopping amongst the crowd at the counter of a fruit store.

So we were not surprised that, when Mr. Chang, the man with the biggest job in the world, came to talk to three of us about his task, he sat down and politely asked for our advice. We replied that we had come to have the benefit of his wisdom and he then gave a most able dissertation on a most complicated subject.

Mr. Chang is head of the Commission for Reforming the Chinese Language.

There are a great many national minorities in China each with their own language and customs, but this is the least of their problems. The Han language, which has been

'NO' TO Communist

THESE are days in which we can congratulate ourselves on our democratic traditions and our freedom of the press. For nothing could be plainer than the way in which the Government and even the official leadership of the Labour Party, have had to give way to the growth in popular feeling against the use of force in the Suez Canal issue. Without a free press and free expression of opinion this could not have happened, and we should by this time be almost certainly at war.

• In the first week of August, Peace News was practically alone in having anything to say in President Nasser's favour. Mr. Gaitskell's first public utterance was so much of an endorsement of the British Government's policy that he was cheered in the House of Commons by a number of Government supporters. And how bellicose that policy was at the time can easily be checked by re-reading the editorials of those early days. Even the Three Power preliminary talks in London and the subsequent 22-nation Conference were treated with contemptuous impatience by a number of papers which have now modified their tune.

• And when the Conference came to an end it was still asked in many quarters how soon military action would begin if President Nasser dared to reject the proposals to be transmitted to him by the Five-nation Committee. But all the time a better appreciation of the facts had gradually permeated the British public conscience; and when the breakdown of the Cairo talks came—pre-limited as they had been by the condition that the Five-nation Committee could not negotiate except within the terms of the London proposals—there was no longer any doubt that the overwhelming majority of the British public would not sanction recourse to military operations unless the dispute were first submitted to the United Nations.

• So we may now hope that the use of force is practically ruled out for the time being. But there still remains the dangerous complication of the old company's encouragement to the non-Egyptian pilots to withdraw their labour today (Friday), and the question of what will happen after the United Nations consultation, if this takes place. There is little doubt that this will prove a slow and possibly dilatory process, and both France and Britain dislike it for an additional reason—not a very creditable one. In the Security Council they are afraid of a Russian veto, though this would be welcomed by most other countries as far as war operations against Egypt are concerned; and in the General Assembly, they are afraid of not attaining the necessary two-thirds majority in favour of their contentions. In plain words, they hate the submission to the United Nations because they know that the verdict is not likely to run in their favour. And as yet there are no signs that, if that happens, they will not still want to "go it alone."

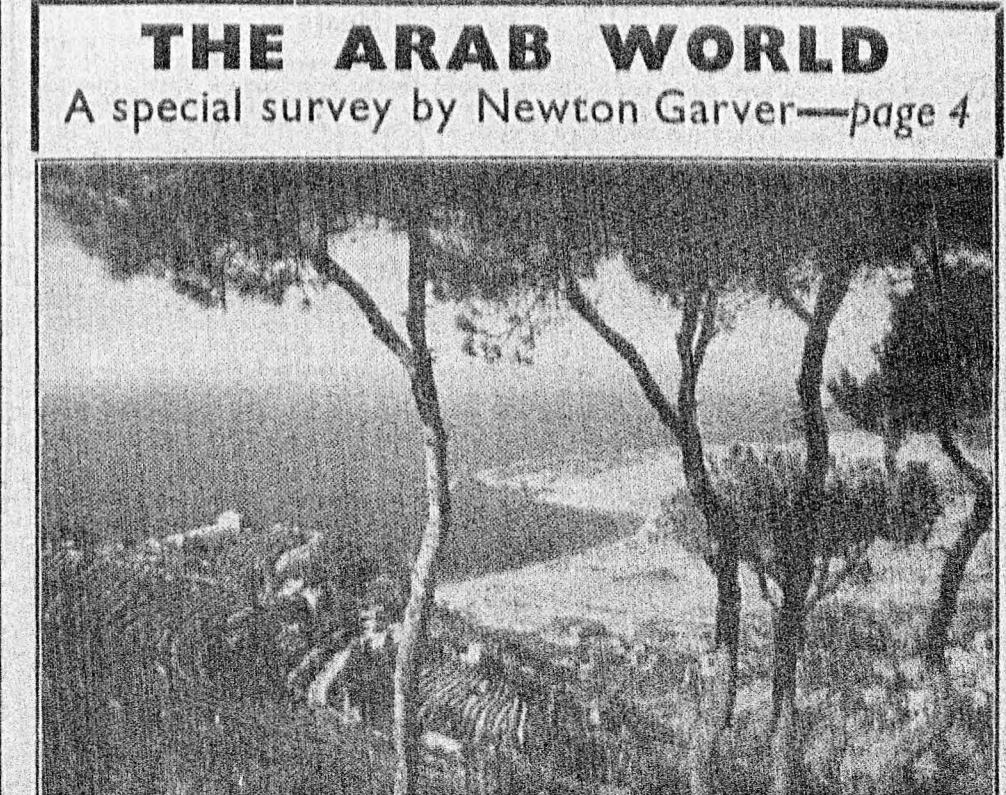
• That is why this is also a time of challenge not only for pacifists but also for all those who would normally accept war but are conscientiously concerned about justice. The United Nations' decision must be accepted even if it does not please the French and British Governments.

THE EGYPTIAN VIEWPOINT

THE Egyptian Committee for the Suez Problem is an unofficial body composed mainly of Egyptian students studying in London and does not claim to speak in the name of the Egyptian Embassy. Its leaflet on the Suez crisis, reprinted in Peace News last week, was not issued from the Egyptian Embassy. Mr. Anis is the Secretary of the Egyptian Committee for the Suez Problem (not President of the Egyptian Students' Union). Copies of the leaflet are available from 4 Chesterfield Gardens, London, W.1.

THE ARAB WORLD

A special survey by Newton Garver—page 4



A typical view of Lebanon—the pine trees around a mountain resort, terraced hillsides for intensive mountain agriculture, and the sea.

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PEACE NEWS

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SIR JOHN IS SATISFIED

WHEN the British Government, through its agent in Cyprus, Sir John Harding, executes members of EOKA who have been captured in their work of violence, for the average member of the British public who accepts the common militarist assumptions, there is nothing in this that is particularly shocking.

It is true that the British Parliament has been contemplating the abolition of the death penalty for the crime of murder, and that, in fact, the operation of the death penalty in Britain is in suspense, and there would seem to be something anomalous in the authorities operating capital punishment overseas while they are not doing so at home.

The average man, however, who takes the method of war for granted, knows in fact that these executions are not "capital punishment"; they are not punishment for crime at all, and if the man in the street feels any kind of discomfort in the matter it is when Sir John Harding talks as if they were.

He feels that there is something slimy and nauseating about this kind of talk from a soldier, and he thinks that Sir John, acting as a soldier, would do better to hold his tongue.

Our average man—who sees these things as, in fact, Sir John Harding sees them—knows that these executions are acts of war carried out against men who have gone out to kill and who themselves are meeting death in the process.

He sees nothing more immoral in the infliction of death by execution than in the infliction of death by acts of terrorism; and, of course, if he has not become blinded by imperialist self-righteousness, he sees nothing more moral either.



WE have felt it to be necessary to make these prefatory remarks before passing to comment on the arrest of the Secretary-General of the Council of the Ethnarchy in Cyprus; because where this kind of thing happens—and there has now been a considerable succession of such acts—we feel that the average decent citizen of Britain cannot help having a sense of shame.

No charge has been brought against Mr. Nicos Kramdiotis; it is just that Sir John Harding is satisfied that the Secretary-General of the Council of the Ethnarchy is a dangerous person and should not be left at large.

Mr. Kramdiotis is doubtless equally satisfied that Sir John Harding is a dangerous person who should not be left at large in Cyprus, but as Mr. Kramdiotis is only a leading Cypriot citizen, he has no power to arrest those who oppose his views in Cyprus, while Sir John, who is an Englishman with more power over the affairs of the island than any mere Cypriot has.

The foundation of the offence of Mr. Kramdiotis—as it is the foundation of the offences of Archbishop Makarios, the Bishop of Kyrenia, the Bishop of Kyrenia's Secretary, Mr. Ioannides, the Nicodian priest, Papastavros, and the Archimandrite Stamatopoulos—is that they desire to see the British out of Cyprus, and Cypriots in a position to conduct the affairs of the island in their own way.

They have, that is to say, similar feelings about Cyprus to those that the average Englishman has about England, with the difference that the English have control of their own affairs and do not have to face the problem of removing an alien government.



THE British Government does not dare produce evidence that all these people—the kind of people it will have ultimately to meet in negotiations if negotiations are ever to be faced again—are implicated in the operations of EOKA, or even that they approve of these operations.

Frankly, however, we think it is likely that most of them do approve—probably with certain serious qualifications—of the existence of EOKA activities.

There is no reason to think that any of them are followers of Gandhi and desire that Cypriots should act on the lines of non-violent resistance to an alien government.

When Mr. Lennox-Boyd demands that these men should condemn violence and Sir John Harding declares that "violence does not pay, it is a futile waste", they are not hoping that the Cypriot leaders will substitute for terrorism the Gandhian policy of non-violent resistance to Sir John's forces.

What they desire is that the Cypriots shall make themselves helpless in the face of Britain's enormous potentialities for organised violence.

They believe that for Britain the right policy is that there should be "negotiation from strength", a policy that gets such frequent endorsement in other connections; for Cypriots, however, they urge that the proper policy is negotiation from helplessness—be quiescent and take what we feel inclined to give you.

That is what all these arrests mean. It is not an attitude of which a nation of people with so many songs and hymns in praise of freedom should be proud.

From Marilyn Monroe to the Italian Socialists

LETTER FROM USA by A. J. Muste

I SHALL try to make comparatively brief comments on several matters in this letter.

Since I commented favourably some weeks ago on the development of Marilyn Monroe as a person and ventured that the event might prove that she is also an artist, I am naturally pleased at the reception her latest movie, "Bus Stop", has received.

The critics are unanimous in the verdict that it is an extraordinary production and that Marilyn plays her role with amazing artistry.

The reason for bringing this up now, however, is that the critics are equally enthusiastic about the 27-year-old co-star, Don Murray, and Murray is a conscientious objector, and member of the Church of the Brethren!

Both the fact that he is outspoken about this and that The New York Times features this aspect of the young star's life are worthy of note.

It seems quite obvious from the reports available that Murray is not a "birthright" Brethren, for his father was a stage manager and his mother is a former member of the Ziegfeld Follies. Whatever church affiliation they may now have, they could hardly have been Brethren in Don's infancy.

During the Korean War, because he objected on religious grounds to taking another man's life, he served in Church of the Brethren refugee units abroad, first in Kassel, Germany, and later in Naples.

As for Panama, on August 29 tension over US-Panama relations suddenly came to the surface. Mr. Dulles had referred to the Treaty of 1903 as providing that "the US has

UNDER the "Soldiers Law" in West Germany, enacted earlier this year, the calling up of conscripts would not in any case begin before the end of 1957, and the attempt to revive a military spirit in Germany in preparation for the operation of conscription (the length of the term of which has still to be decided) is directed to the voluntary recruitment of 150,000 soldiers.

The methods adopted to "encourage" volunteers are familiar among militarists the world over. "He who wants to remain master of his decisions and his time, comes as a volunteer," is an advertising slogan representing an approach with which we are not unfamiliar in Britain.

Herr Blank's department is meeting with a strong and extensive opposition, however, to this whole business of remilitarisation. A recruiting officer sent to encourage lads leaving school to go into the army found himself greeted at one school that he visited with a skull crowned with a paper helmet. In one town the official announcement regarding conscription that had to be shown by the local authorities was surrounded by a black band.

It is claimed that there are 10,000 organised war-resisters, and at a number of centres the counterparts of the advisory boards for conscientious objectors that have operated in Britain have been set up to inform young men as to the legal position. In addition to the pacifist objectors there are also many different groups of political objectors ranging from Communists to former SS men who advocate a refusal to accept military service until all war criminals have been released.

The members of the German section of the War Resisters' International have no organisational contact with such groups as these, but the variety of types of objection is impelling the Government to seek to make the definition of acceptable conscientious objection as narrow as possible.

Adenauer's Note to four Powers

THE West German Federal Government has addressed similar Notes to the Governments of the US, Russia, France and Britain, as the four Powers responsible for the armistice arrangement, pointing out that they are all committed to the reunification of Germany.

This is the first time the Adenauer Government has made a direct diplomatic approach to Russia on the subject, and the move, follows, of course, upon the fact that diplomatic relationships have now been opened between West Germany and Russia.

This action has already brought an official commentary from East Germany, where it is claimed that the Adenauer Government has put reunion out of the question by its entry into NATO, its institution of conscription, and its suppression of

conscientious objection as narrow as

the Communist Party in West Germany.

The first two objections we have, of course, often heard before, and although they are certainly formidable obstacles, they do not prevent a renewal of negotiations on German unity. In fact, in sending the Notes the West German Government has already pointed out that the West German association with NATO did not prevent the representative of the Russian Government at the Geneva meeting in July, 1955, from reaffirming the necessity of German reunification.

The final objection made in the East German commentary, however, is more to the point, and the position with regard to the Communist Party

GERMANY GOA KENYA

certainly calls for clarification from the West German Government.

The Note that the West German Ambassador, Herr Haas, has handed to the Russian Government insists, of course, on "free elections", and what is stipulated here means that there shall be in East Germany in anticipation of the elections, freedom of organisation for Dr. Adenauer's Party, and for the Social Democrats and other political parties. Dr. Adenauer cannot now be claiming that the demand for free elections also requires the suppression of the Communist Party in East Germany as well as in West Germany; and if he cannot mean this it is obviously implied that there must be equal freedom for the Communists in West Germany as for the Christian Democrats and Social Democrats in East Germany.

We have always held that although a united Germany can only be founded on genuinely free elections, there is an obvious necessity for the two German Governments to come together at the outset to settle a number of important preliminaries. The recent very ill-advised action of the Adenauer Government in suppressing the Communist Party makes this more than ever necessary.

The imprisoned Satyagrahis

AT the time of the Satyagraha demonstrations by Indians in Goa last year, Peace News expressed doubts as to the wisdom or desirability of this kind of action. We took the view that to be effective, non-violent resistance to oppression could only be made effective by those who were suffering oppression, and that demonstrations against Portuguese rule in Goa, and in favour of union with the rest of India, could only convincingly come from the Goans themselves; that, in fact, non-violent resistance to wrong was not a policy for export.

We nevertheless had no doubt about the courage and the sincerity of those who undertook this action, and we greatly admired their readiness for self-sacrifice in this matter. We are therefore sorry to have news of the extreme vindictiveness with which they have been treated by the Portuguese authorities in Goa.

The leaders of the first two batches of Satyagrahis to invade Goa on May 18 and 27, 1955, were Mr. N. G. Gorey and Mr. S. P. Limaye respectively. Both are members of the Maharashtra Praja Socialist Party, of which Mr. Gorey is Chairman. Both groups of demonstrators were subjected to very brutal treatment at the hands of the Portuguese soldiery.

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Cruel sentences

MR. GOREY, Mr. Limaye and leaders of other batches of demonstrators who followed, including two women Satyagrahi, Miss Sindhu Deshpande and Mrs. Sudhabai Joshi, have each been sentenced to terms of 10 years imprisonment.

In some cases there is also a fine that amounts to the equivalent of about £1,000 each. The conditions under which these sentences are being served, as described by the wives of the two male leaders who have visited them in prison, would appear to be of the harshest character, showing no kind of recognition that their offences are political and not criminal.

This news of the character of the sentences given is, we believe, the first that has been received in the West. They are appalling in their vileness and cruelty, and we urge readers in every country that Peace News reaches to see that their protests reach the Portuguese Embassies.

Behind barbed wire

WE warmly welcome the statement of a "Policy for Kenya" by the Africa Bureau of which Michael Scott is the energetic and forward-looking Director. It says, "Kenyan citizenship should be open to all Africans, Asians and Europeans who have achieved a minimum residential and age qualification.

There can be no place for the old spirit of racial contempt in the new Kenya." The statement urges

that "a judicial body should be set up without further delay to work out the principles and devise procedures for dealing with detainees" and for hearing appeals more expeditiously." The figures given by the Colonial Secretary are that since the Emergency began in 1952, 67,953 persons have been detained for reasons of public security. By June, 1956, 28,766 or more than 42 per cent have been released. This means that 39,077 or 58 per cent are still detained at the end of four years. Mr. Lennox Boyd gives his "reasons" for this slowness, but our sympathies are with those who are behind barbed wire.

Lord Lloyd, Parliamentary Under-Secretary of State for the Colonies, has stated in a letter to the Rev. Michael Scott that he does not think there is the need for such a special judicial enquiry. He has also said that all detainees have been informed of their right to appeal against their detention but that few have done so.

The fact that only a small number of detainees have appealed (by April 1956, Lord Lloyd stated, there were 2,246 of whom 398 had been released) would point to ignorance and suspicion of the means available to them rather than acquiescence in their lot.

The Executive Committee of the Africa Bureau is asking the Colonial Secretary to receive a deputation on this question, and we greatly hope that the special judicial enquiry will be understood.

From the Editor's Notebook

CO rights in Italy

AMONG many distinguished Italians working for the recognition of conscientious objectors in their country are Danilo Dolci, Ignazio Silone and the two pacifist professors, Capitini and Pioli.

A conference in June set up a committee of jurists to prepare a Bill which will be considered at a further conference to be held in Rome on October 21.

The secretary, Dr. Gianlorenzo Pacini, is collecting news of present-day Italian COs.

Gladstone said it

MANY readers have been at work writing letters to their MPs and to members of the Government on the Middle East situation.

Winifred Toby of Paignton (Devon), a tireless letter writer to her local Press as well, popped this question into a letter to the Prime Minister and the Colonial Secretary:

"Concerning Disraeli's annexation of Cyprus, why did Gladstone tell the Conservatives in 1878 that such was 'an act of duplicity not

redundancy in the arms industry'?"

When will a similar call be made to British trade unionists? And what are the TUC's plans for dealing with

redundancy in the arms industry?"

War Resisters' International lays plans

THE War Resisters' International Council met from July 16 to 19 to discuss and consider WRI policies and activities. Present were: Frank Dawtry (Great Britain); Hem Day (Belgium); Haghbart Jonassen (Denmark); Wim Jong (Holland); Heinz Kraschitzki (Germany); Stuart Morris (Great Britain); Bernard Salmon (France); Harold E. Bing (Chairman); Lionel and Margaret Penrose (Joint Hon. Treasurers) and Arlo Tatum (Secretary).

Premier Pitter (formerly WRI Council Member from Czechoslovakia and now working with displaced persons in Germany) and Joyce Runham Brown (daughter of the late Runham Brown) were Council's dinner guests on the first evening.

NEW SECRETARY

A change of Secretaryship at the WRI Headquarters was announced by Harold Bing, WRI Chairman, on August 8.

He said: "You will be aware that Grace Beaton, General Secretary of the WRI, has been seriously ill for a considerable time and since January last has been on leave of absence on full salary. She recently submitted her resignation to the Council on the grounds of ill-health.

In the meantime, the Executive Committee had, after detailed enquiries, decided to recommend to the Council certain organisational changes involving the resignation of Grace Beaton.

The Council endorsed the recommendations of the Executive, and in view of Grace Beaton's long service to the WRI, agreed to accept her resignation and to maintain her annuity policy or, if she preferred, to make similar alternative financial provision for her.

The Council then appointed Arlo Tatum, who joined the WRI Headquarters staff in February, 1955, and has for the past six months been Acting Secretary, to become General Secretary in Grace Beaton's place.

1957 CONFERENCE

All those who have known of Grace Beaton's work for war resisters throughout the world during the past 30 years will join in wishing her better health. They will also desire to join with the Council in wishing Arlo Tatum happiness and success in the responsible work he has undertaken.

The WRI Triennial Conference for 1957 will be held from July 15 to 19 at the Froebel Educational Institute in London. The emphasis of the conference will be on discussion. Details will be released in October from the WRI Headquarters, 88 Park Avenue, Enfield, Middlesex.

Military Command in W. Africa

AS a prelude to the attainment of self-government by the Gold Coast, the British War Office has announced that on July 1, 1956, the Governor assumed responsibility for the control and administration of the Gold Coast Military Forces.

From that date the War Office will relinquish control of the Gold Coast Military Forces, HQ West Africa Command will be abolished, and Nigeria and Sierra Leone, Gambia will become separate military organisations, each with its own commander and staff, working directly under the War Office.

In order that some form of defence co-operation between the four West African Governments should continue, the existing West African Army Advisory Council is being retained.

Norwegian pacifist Ulf Christensen, writing in the August issue of *Pacifisten*, says that Norway is defenceless, and urges that instead of armed defence the people should learn the methods of "psychological warfare" for use against armies of occupation.

338 conscripts in Denmark applied for alternative service in 1955.

PROBLEMS IN SIMPLE ARITHMETIC

BY the end of September the Peace Pledge Union Headquarters Fund should stand at £653. It now totals £659, so our target for the month must be at least £200. I hope that this may catch the eye of a few readers who may be moved to send us a substantial gift. Four cheques of £50, or twenty of £10 would counteract even the barometric depression.

But, of course, small gifts will also be very welcome, and if you cannot afford to send as much as you would like, why not ask your friends to help?

One member recently invited ten people to an informal gathering at his home, to which he brought a book for sale from his bookshelf. The result was £5 for Headquarters Fund.

Can you think of other ways to raise £5 and help to solve the problem of turning £5 into £63?

STUART MORRIS,
General Secretary.

Our aim for the year: £1,150
Our aim for the month: £200

How much can you send?

Donations to the Peace Pledge Union, which are used for the work of the PPU, should be sent marked "Headquarters Fund," to the PPU Treasurer at Dick Sheppard House, Endsleigh Street, London, W.C.1.

MAURITIAN WORKERS' INCOMES

By Peter Ibbotson

London Correspondent: Mauritius Times

MOST Government and public buildings in Mauritius are being painted, cleaned and repaired so that Princess Margaret can see a bright picture of the island. She will not see the island's "backyards"—estate camps, workers' shanties and overcrowded schools. Such sights are not for a princess's eyes. Instead she will attend receptions, a race meeting, a garden party. . . .

Who pays? Eventually, the people. The Government has recently increased customs duties on several commodities, hitting the poor more than the rich.

These increases are obviously to help pay for the royal junketings while thousands of workers live in shanties (often built of mud, straw and cow-dung), with only one meal a day, their children going to school without a solid breakfast.

Workers are condemned to squalid living conditions by wages which are barely above subsistence level. I have been examining the budgets of typical urban workers.

The first earns 150 rupees a month; he has a wife and three children aged 7, 5 and 3. 76% of his wages goes on food; the family's diet includes 5 lbs. of rice and 2½ loaves every day.

Deficient diet

The second spends 133 rupees a month on food for himself, his wife and three children aged 9, 7 and 5. Their diet, although too starchy and deficient in protein, provides just over their necessary intake of calories and has been described as "sufficient" by the Health Department.

Yet 133 rupees are 10% above the average monthly food-bill for families with three or four children; and only 5 rupees less than the average for families with five or more children.

Obviously, therefore, many families are existing on diets that are diabetically unsound.

A mechanic with a wife and eleven children aged 15 years to 6 months, receives a basic monthly wage of 176 rupees which, with overtime, he increases to 241 rupees: this makes him a plutocrat among workers. 123 rupees a month are spent on food, of which 67 rupees go on rice (7 lbs. a day).

Only 6 loaves of bread and 2 pints of milk a day are bought; and 2 lbs. of meat and 5 lbs. of fish a month. Rent takes 10 rupees a month.

CO-OP BRANCHES URGE 'END NATO'

A MONG motions received for the 30th Annual Conference of the London Co-operative Party, to be held on November 17 and 18 at the Burges Manor School, East Ham, London, are two which call for the disestablishment of NATO, tabled by the Stoke Newington branch and the Hounslow branch.

A protest against the powers of MI5 and the Special Branch of the police forms the basis of a motion submitted by Holborn branch.

A motion calling for immediate action to improve the economic conditions of the people of the British Protectorates in South Africa, and condemning proposals being made or which may be made to place these territories under the jurisdiction of the White minority government of the Union of South Africa, has been tabled by the West Willesden branch.

On the grounds that compulsory military service interferes with the training of young people, Uxbridge branch urges arrangements be made for organising a nation-wide campaign to secure sufficient support for the abolition of conscription.

Hendon North have called for the setting up of "an International Peace Corps under the authority of United Nations, established in various sectors of the world, with each division remaining in any one sector for a limited period of time."

The duties of such a corps shall include the maintenance of UN frontiers and the prevention of armed conflict between nations, and action in case of any disaster such as famine, flood, earthquakes or any other international problem."

Briefly

Letter Cards for use also as Greeting Cards, with illustrations symbolising South African life are available from Frank Harris, 191 Chelmsford Rd., Durban, S. Africa. They are in German, Tamil, English, Sotho, Afrikaans, Xhosa, Hindi, French and Zulu, and cost 6s. per dozen.

Stickers, with the wording "They may be one" in English and Afrikaans (1s. per dozen); post-cards, depicting a black and white handclasp and carrying the words, "And who is my neighbour?" (5s. per 100) are available from the same address.

The death has occurred in Somerset of Miss Lucy Dodd, who for many years was a loyal member of Mansfield Peace Group.

A Methodist whose convictions were firmly rooted, she set her fellow-members a rare example of devotion to the pacifist cause, and was a tireless worker for peace in a personal capacity and the Group activity.

Three major projects—extension of primary education in Latin America; scientific research on arid lands; and the promotion of mutual appreciation of Eastern and Western cultural values—to be undertaken by the United Nations Educational, Scientific and Cultural Organisation, have been approved by Unesco's Executive Board in Paris for submission to the General Conference of the organisation which later this year will decide Unesco's budget and programme for 1957-8.

Blunder started 1940 blitz

ONE of the greatest horrors of pre-atomic war was touched off by a blunder in aerial navigation, it was revealed in April. According to research by the Institute for Current History in Munich, a squadron of German aircraft took off from Landsberg on May 10, 1940, to attack Dijon, France.

Losing their bearings in the clouds, the bombers dropped their high explosives on Freiburg, a Bavarian university town of no military importance.

Thirty-five adults and twenty-two children were killed, and feeling ran high in Germany over this wanton, pointless slaughter.

The resulting embarrassment to Luftwaffe Commander Hermann Goering caused the latter to hush up his subordinates' mistake and exploit the incident for propaganda purposes, with the consequent "revenge" attacks on Britain that began the Blitz.

Retaliation and counter-retaliation over the following five years obliterated many cities and made the mass bombing of civilians an accepted form of modern warfare, causing the deaths of millions of defenceless people.—From Fellowship, the American Fellowship of Reconciliation monthly, May, 1956.

Conference for Conscientious Objectors

A Conference for young men of 16 and over who are considering standing as Conscientious Objectors will be held at

FRIENDS INTERNATIONAL CENTRE

32 Tavistock Square, W.C.1

(Not at Westminster as announced last week)

on Sunday September 16 at 2.30 p.m.

Address by Ronald B. Gardner.

Young women also welcome. Tea provided.

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THE ARAB WORLD

A survey by Newton Garver

EVENTS of the past few weeks have raised again the question "What is the Arab world?" or "Is there really an Arab nation?" When we consider that vast strip of territory extending from the Atlantic to the Persian Gulf, our first impression is certainly one of great differences.

Even more striking is the fact that we can count at least eleven countries across this area. Is it not ridiculous to speak (as is often done in the Middle East) of an "Arab nation" in the face of so many national governments?

The reason why this question is raised by the Suez crisis, just as it was raised by the Palestine crisis eight years ago, is that all, or a large section, of these Arabs have spoken with one voice and one heart on both these issues.

There is an undeniable unity there, and if we are going to understand events in the Arab world, we must begin by understanding what this unity is, and what are its extent and limitations.

Some Arabs speak as if the whole area across North Africa and South-West Asia can best be taken as a single unit. In my experience, this idea finds little support in the way people actually think.

Although Arabic of one sort or another is spoken through the whole area, there seems to be a dividing line in western Egypt separating North Africa from the rest of the Arab world.

If Egypt becomes the dominant power in the area, she may be able to bridge her Western desert and unite the two halves. At present, however, such a development is not in the offing: the struggle for supremacy among Cairo, Riyadh, Baghdad and Damascus is still unresolved, and therefore prevents this total unity.

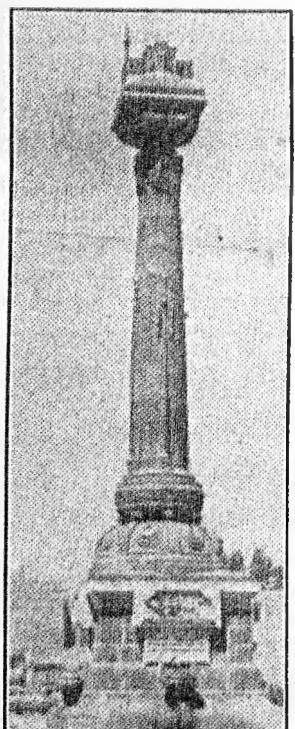
On a more day-to-day level, one sees in Lebanon, for example, a mingling of peoples from all over Europe and the Middle East, but very few from North Africa. The only North African I met in two years was a very unhappy Jewish emigre in Israel from Morocco. In the mountain resorts in Lebanon, you can find a large number of tourists each summer from Egypt, Iraq, Syria, Saudi Arabia and Jordan; but hardly a one from Tunisia or Morocco.

Similarly, at the large secondary schools in Lebanon (the best in the Middle East) you find a mixture of Hedjazis, Saudis, Iraqis, Syrians, etc., but no North Africans. This continues at the University level, too; a large number of cabinet ministers in the Sudan hold degrees from the American University of Beirut, whereas the leaders of Tunisia and Algeria are French-educated. We must, then, think of those peoples whose tongue is Arabic and whose religion is Islam as divided into two principal groups.

Islam

When there is talk of the "Arab nation" we must understand this as including Syria, Lebanon, Iraq, Jordan, Saudi Arabia, Yemen, Egypt, Sudan, the small principalities in the Arabian peninsula and the Persian Gulf, and the Palestinian refugees.

It is not a nation in the technical sense; there is no pan-Arab government. But there is a sense of brotherhood and common destiny. As among brothers in a family, there are many quarrels dividing the Arabs; but this should



A symbol of Arab unity: monument in Mardjeh Square, Damascus, to the inauguration of direct telephone and telegraph communication with Mecca.

not blind us to the family loyalty which also exists.

Understanding the Arabs comes down to understanding these quarrels in perspective and to appreciating the factors which lie behind their mutual loyalty.

The first factor binding the Arabs together is Islam. By this I do not mean simply the Mohammedan religion; there are many Christian Arabs from Egypt, Lebanon and Palestine—but the whole tradition of Islamic culture.

It pervades the area. It is the most recent cultural outburst of major proportions in the area, and stands out most clearly in historical perspective: in the first two centuries after the Prophet, the major centres of Islam were Mecca and Medina, Jerusalem, Damascus, Baghdad, Cairo and Spain—still, with the exception of Spain and the addition of Beirut, a comprehensive list of the principal cities of the area.

Here again, we see a difference between North Africa and the Arab nation; for although the people were converted, there was no focus of Islamic culture in North Africa and the cultural impact was correspondingly weakened.

Community

Lebanon, on the other hand, although remaining stubbornly Christian, is so squeezed in amongst the centres of Islam that it could not escape the cultural influence.

The true Arab is a tribesman, from the central part of the Arabian peninsula, and the religion he spread was Mohammedanism. It must be clearly understood, however, that Islam is a much broader cultural event.

Among the most famous scholars who enriched the legendary court of the Abbasid caliphs in Baghdad in the ninth, tenth and eleventh centuries, for example, only one was an Arab and the majority were affiliated to other religions, such as Judaism or Zoroastrianism.

This Arab culture was reinforced by the religion at the time, but went beyond it.

The essence of this sort of cultural closeness is a common sense of what is familiar. Arabic (though spoken with many variations and in widely different accents) is the common language of their daily lives. Their shops are similar in Syria and Egypt, but quite another thing to ours. The cooking and diet of Iraq would (but for the absence of fish) not be a surprise to a Sudanese—not so much a surprise as European cooking.

There is more in common between the Christian and Moslem ways of giving invitations, decorating a house, bringing up children, arranging a funeral, etc., in Lebanon, than there is between the ways of European and Middle Eastern Christians—much more.

In times of stress this community of custom and language are a sort of haven, and the

minor differences are swallowed up in the face of the greater difference of the Turks or Europeans.

Nationalism

The second factor which unites the Arabs stems from the Turks and Europeans.

It is nationalism—a sense of rising up like men and asserting their right to self-determination after centuries of oppression.

The Turks, although nominally a continuation of the Baghda Caliphate, were oppressors, and the British and French liberators then set up their own sort of domination.

Now the Arabs want to decide for themselves, and what they decide will probably be something the Westerners dislike, so that it will be perfectly clear to the whole world whose decision it is.

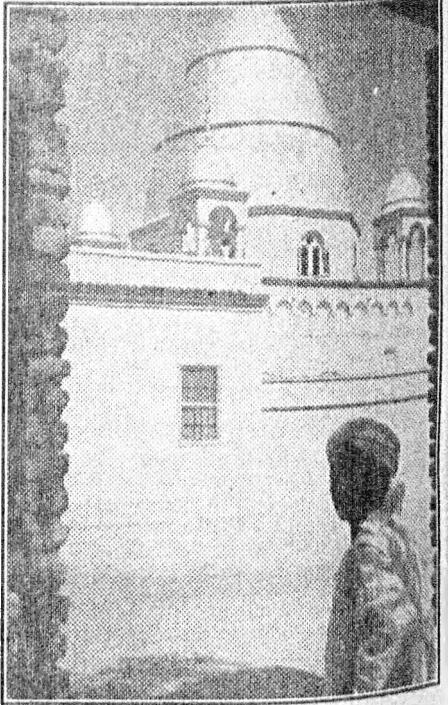
We can grasp the full significance of this surge of nationalism with three spotlights.

First on Palestine: the immigration of Jews to Arab lands, the creation of a Jewish State, the bald fact that there are 900,000 Arabs separated from their lands, homes, families and employment—all this is a history so completely contrary to what the Arab would have decided that it is a sharp affront to the self-confidence and self-respect of these new-born nations.

The Arabs may reconcile themselves to the existence of Israel, but they will insist on being the ones who decide for themselves the conditions of peace.

Second on Suez: the heart of every Arab rejoiced because an Arab decision was made and was made effective in the face of Western opposition. It is an historic landmark for the Arabs, and Arab unanimity on Suez is even more pronounced than on Palestine.

Third on neutrality: there is a marked lack of concern for the Cold War; Arabs seem to



A symbol of nationalism: the shrine of El-Mahdi in Omdurman, Sudan. El-Mahdi, a religious leader, was the central figure in the revolt against British rule in 1882, and his hereditary successor is one of the half-dozen most influential men in Sudanese affairs today.

Syria is a bread-basket, and relies on trade, especially with Lebanon. Saudi Arabia clearly cannot live on oil alone.

Egypt's multiplying population would be helpless without Nile waters from Sudan, and Sudan's cotton and raw materials must be traded out if she is to survive.

There is a possibility of these Arab countries functioning as an economic unit. Because of the desire for freedom from imperialism and because of common sentiments, we can expect that this economic interdependence will be more fully developed in the future.

Thus we see that the three factors of common tradition, nationalism, and economic interest are interrelated, and all go to reinforce the trend toward Arab unity. Self-determination and freedom from foreign powers.

One of the most divisive influences in the Middle East is ancient privilege, especially on the part of Moslem sheiks and landlords. This has traditionally expressed itself in a kind of feudalism, an individualism of the very strong based in a vast gulf between the very rich few and the very poor masses.

It was, of course, the very rich few who ran the government to uphold their own interests. That sort of government is neither popular nor democratic, and it constitutes a divisive force because it conflicts with the trends I have just described.

The nature of this conflict is easy to see. Anti-imperialism and the desire for self-expression are popular movements. Ancient privilege is not popular; if the people were to mould their own destiny, they would not decide to remain poor subjects to a feudal lord any more than to a foreign company.

The desire for self-determination naturally affects internal politics as well as foreign affairs, and no more power passes into the hands of popular movements, landlords (for example) are very much threatened.

Landlords stand in the way of progress toward both economic development and democracy. They may look to foreign powers for support, but their support cannot be popular. They, therefore, oppose popular movements and see it to their advantage to impede the movement toward Arab unity.

Where democratic expression is achieved, in the last Syrian election, the powers of ancient privilege will be checked. In that election the Baath Socialists, under Ahmad Hounani and Michel Aflak won a place in the

● ON PAGE EIGHT



Newton Garver has just returned from two years in the Middle East. He has accepted an appointment at Cornell University. He became a pacifist about ten years ago, and served a year's sentence in a US federal prison for refusing to register for military conscription, while a student at Swarthmore College. After graduate study in the States, he attended Oxford University.

want to be free of it both to express their independence and to have the opportunity to develop.

There is little real Communism in the area: many of its sympathizers are attracted mainly because Russia has shown the greatest self-development this century.

Arab Socialism of the Baath Party, free of both "East" and "West," is proving more popular in Syria and Jordan, and we can expect this movement to continue to grow.

Economics

The third unifying factor in the Arab world is economics.

None of the Arab countries has an economy as independent as its government. Lebanon is the trading post of the Middle East, but produces very little.

THE STATUS OF POLITICAL PARTIES AND MOVEMENTS IN THE ARAB WORLD

COUNTRY	PRO-WESTERN	NEUTRALIST	SOCIALIST*	COMMUNIST
EGYPT	Weak	Nasser & Co. (See Socialist)	Suppressed	Suppressed
IRAQ	Government of Nuri Said; King Feisal	Considerable organised movement	Considerable organised movement	Considerable organised movement
JORDAN	Government majority; King Hussein (?)	Strong popular feeling; King Hussein (?)	Strong, fast growing party; Some MPs	Considerable suppressed movement
LEBANON	Strong government majority	Considerable sentiment	Divided party	Well-organised movement
SAUDI ARABIA	King Saud	?	?	?
SUDAN	Weak	The two majority parties †	Minority party	Minority party
SYRIA		Strong anti-Western sentiment	Very strong party (Baath); two cabinet posts	Considerable party; one MP

*Socialists always support the neutral bloc in the Middle East. It is difficult to be sure of the foreign policy of this 8-month-old republic.

THE ARAB WORLD AT A GLANCE

COUNTRY	CAPITAL	POPULATION IN MILLIONS	ECONOMY	TYPE	GOVERNMENT	CHARACTER	PARTIES	FREEDOM	RELIGION
EGYPT	Cairo	20-21	Peasant	Republic	Dictatorship	Suppressed	Censored	85% Moslem; Copts	
IRAQ	Baghdad	7-8	Peasant, nomadic & oil	Constitutional monarchy	Unrecognised but active	Mild censorship	95% Moslem		
JORDAN	Amman	11	Mixed (weak)	Constitutional Republic	Monarchy	Mostly free	Free	90% Moslem	
LEBANON	Beruit	11	Commercial	Kingdom	Democratic	Free	Free	50% Christian* Moslem; Druze	
SAUDI ARABIA	Riyadh	9	Nomadic & oil	Republic	Feudal	None	Censored	100% Moslem	
SUDAN	Khartoum	12-13	Agricultural & tribal	Principality	Democratic	Free	Free	Moslem (North) & Tribal (South)	
SYRIA	Damascus	3½	Peasant	Republic	Feudal	None	Censored (?)	90% Moslem; Druze	
YEMEN	Sanaa	4-6	Nomadic & peasant	Principality	Feudal	None	Censored (?)	100% Moslem	

*These Christians are mostly Maronite, but include also, in order of importance, Greek Orthodox, Greek Catholics, Roman Catholics, Armenians (Orthodox and Catholic) and Protestants.

BOOKS

Another African's problems

ROBERT GREACEN reviews

The Newcomer, by John Sykes, London, Hurst and Blackett, 11s. 6d.

A SHORT time ago John St. John's comic yet sympathetic novel, *A TRICK OF THE SUN*, on the tribulations of an African in London was reviewed in these columns.

Now John Sykes in *THE NEWCOMER* deals with another and quite different African and his problems.

The two novels are really complementary, for each author has a distinctive approach. Naturally, they are both on the side of the Africans in our midst who have to cope with a strange and occasionally hostile environment.

Mr. Sykes' Joseph Mbagawa, the student son of an East African chief, and a promising artist, lives in a London hostel with fellow-Africans.

I cast my family away...

TERESA HOOPS reviews

Passed for White, by Reba Lee, as told to Mary Hastings Bradley, London, Peter Davies, 15s.

CONGRATULATIONS to Mary Hastings Bradley for not imposing her personality upon the real authoress the story rings true, both in style and characterisation.

Reba Lee (not her actual name) has Negro blood but a very light-coloured skin, and the suspense to pass for white becomes too much for her. She deserts her obviously "coloured" family.

That she does so is a reflection not only on her, but also on the society where social scales are considered more important than human relationships.

The subterfuge she uses in becoming engaged to a white man further shames her. She remembers how horrified she had been at telling lies, and "I wondered where all that religious feeling in me had gone to."

She lives under constant strain and, when her husband begins to suspect, all joy in her marriage disappears: "My family? I had cast them all away for what? . . . These people were not as good as the coloured people our masses."

The way in which she solves her problem is the most moving part of the book.

A child's life of Gandhi

Gandhi and Kasturba save each others' lives

Last week we read how Gandhi offered a prize for the best word to describe their way of resisting British injustice without the use of violence. The word they chose was *Satyagraha*—because *Sat* means truth and *Agraha* firmness—and this word has now become famous all over the world.

WHILE in South Africa, Kasturba fell very ill and had to go to hospital for an operation. It was impossible to chloroform her, as she was too weak to bear it.

She was as brave as any man during the operation, and did not complain at all. After the operation, however, she grew worse instead of better, until it seemed as if she were about to die.

The doctor said it was absolutely necessary for her to take beef tea if her life was to be saved.

Gandhi refused to allow this, just as he had refused Manilal to take the chicken broth. Not even to save the life of his dearest ones

Would he do a thing that he thought to be wrong?

The doctor said that if Kasturba did not take the beef tea and obey all his orders in regard to diet, she must be removed from the hospital.

He said this because he really feared that she would die if she did not eat the food ordered by him, and he did not want to take the responsibility.

Gandhi was in a terrible position. The Hindu religion absolutely forbade the eating of beef, and he himself felt that we should not kill even the smallest insect, much less a gentle animal like the cow.

Kasturba was dying, however. He decided to ask her what she wanted to do—just as he had done with Manilal, for he did not like to force anyone not to eat meat if it was their wish to do so.

Kasturba firmly replied that she would rather die than drink beef tea, and asked her husband to carry her away from the hospital.

IT was raining and they would have to go to the Phoenix Settlement by train. The station was a long distance away from the hospital, and Kasturba appeared near to death.

But he wants to explore English life at first-hand, especially since he has grown impatient with the anti-European ideas of his lawyer friend Aiyedumini, a Yoruba from Lagos.

Gradually he becomes aware of the tensions which he unwittingly creates in a typical London boarding-house. He becomes friendly indeed more than friendly—with an English girl. Then the trouble begins.

THE NEWCOMER, so far as I can judge, shows that Mr. Sykes has a deep understanding of the African mind. He does not sentimentalise; and he does not assume that Africans are always in the right and we are always in the wrong.

He tells a good story, too, so that *TIN NEWCOMER* exists as a novel and avoids being just another anti-imperialist tract. It can be recommended to everyone interested in the impact of coloured people on English society.

ROMAN CATHOLIC PACIFISM

Alfred Tucker reviews

Je ne tuerai pas, by Jacques Jeune, 364 pp. wrappers, Bruxelles, 39 rue du Loriot, 90 frs. Paris, XII, Poste Restante 30, 750 frs. (in French).

A BOOK to read, to keep for reference, to recommend to friends who hesitate about their rights to refuse military service. Writing frankly from the Roman Catholic point of view, the author argues, "The [RC] Church has never pronounced against conscientious objection; many Saints in all ages have refused war service; none was excommunicated; many responsible theologians have written to prove that such refusal is compatible with and encouraged by the teaching of Jesus; therefore the individual who is so convinced, may refuse armed service and remain a true Roman Catholic."

A vast array of quotations support the thesis, ranging from Clemenceau and Renan, to the modern Reverend Father Stratmann. "There is no dogma of the [RC] Church on questions relating to war . . . That means that the Church has never covered doctrinally the theory or practice of war, and that we are free, as [Roman] Catholics to have our own opinion on these things."

The excellent bibliography and the index of quotations add tremendously to the value of this well-produced book.

1928-1956 CEDRIC WILDMAN An appreciation

By Michael Scott

CEDRIC WILDMAN came and said he wanted to go to Africa. He came and went in a reckless spirit which was inexplicable by reference to our current philosophies. It was an adventurous spirit which we usually associate with exploration or prospecting for gold or diamonds. But he was not inspired by any of the usual incentives when he set out, working his passage on a cattle ship bound for Walvis Bay.

He did not go there to convert the heathen, to study tribal lore and custom, to dig for diamonds or ancient pots and pans. He did not go there to give anything or receive anything unless you could call it the giving and receiving of friendship.

That is why, in a continent with Africa's tragic history of ruthless forces at work destroying land and people for the sake of gold and gain, Cedric Wildman's life had the rare quality described by Clutton Brock with whom he worked at St. Faith's Farm in Southern Rhodesia.

★

Perhaps no better obituary to his young life, especially his five short years in Africa can be written than by himself in his own letter, five years ago when he was 23, telling me that he wished to go to Africa and why:

Dear Michael Scott,

"I find it hard to read your letters in the press, reports of what you say in addresses, and Freda Troup's history of the Herero people, your efforts concerning them and others—and still refrain from writing."

"Thus I write.

"Up to the age of 12 I was at an expensive free-thinking school. On evacuation during the blitz I completed my schooling at an elementary stage, and started work as a farm lad—my heart's desire.

"I worked on various farms with the idea of gaining experience to be able to start on my own.

"A short Farm Institute course which I found of immense value, and two years helping a Quaker friend and his family start a small farm on very little capital, did much to further the idea of my own farm. Then my father bought a small farm to support him in such time as he should retire, and I came home to help him start.

"This I have now been doing for over two years, and the farm has got over the most difficult initial stage, and settled into a steady routine.

★

"Parallel with this story runs another. Until the age of 15 I was a largely unthinking agnostic, and socialist. Then with the sudden jar of having to stand on my own feet on cut-off northern farms, with taciturn friendly farmers, my foundations were shaken and for several years I was at a low ebb.

"At 18 I came across the gospels, and the Sermon on the Mount. It was like a new life. A hectic search for an ordered faith sent me from Plymouth Brethren, Church of England, Baptist, and finally to a close link (though not membership) with the Society of Friends (Quakers).

"I read of Jesus, Gandhi, Tolstoy, St. Francis of Assisi, John Woolman, and many others both great and little known.

"I realised the hollow uselessness of politics and violence. And I saw the greatest good, or the lowest, blackest evil all started from the same source—ourselves.

"I saw men of great good will and with high principles acquiescing in simple things which lead to great wrongs. I saw expediency and muddled values were causing Christians to reduce their faith to mere hypocrisy.

"To my youth I rejoiced at the possibilities, condemned others for seeing and not acting, and yet remembering all failures came from me.

"I became a pacifist. Slowly I gave what little I had away. I worked with a hard-up friend hoping for no financial reward.

"Circumstances brought me home—where in a very sane atmosphere my beliefs have been sustained, and deepened and in the end I want to depart further and further from the pseudo-Christianity I witness around me.

"My friends say, 'there is plenty of work for you to do here' and they are right. Time and again I have put out of my mind my desire to be in South Africa, joining in with the ordinary people of that country, and always the hope comes back.

★

"But how and what? My faith is shattered by the first blow of doubt, only to be built up again to where it was but deeper and stronger. "I desire only to work and to survive, I need no money reward, but my food, clothes and shelter.

"Nor do I think this is great or noble or a sacrifice—it is as near selfish as anything. They wish me to settle down, have a little farm—but that now would be a sacrifice. And I know that I must not.

"I cannot understand how the power that is God can tell me to do things. Yet when I hear from inside I can but try and obey. So I write to you, for it is you that know the wrongs in South Africa, and their meaning for Christians.

"As I say I have no qualifications except a willingness to work. But I write to you to know where I could make a start, to try something for a time and see if I was any use.

"I don't know where you are, but I could come and see you if you were in this country, if you think it worth it. I would be free any time (for the moment I have a sprained knee) but would have to arrange for someone reliable

to take on my job here. I am looking for someone now.

"I have read of you saying there is need for young men of good will in South Africa, therefore I ask you do not turn this away lightly for it comes with all the sincerity I have."

CEDRIC WILDMAN.

He went, paying his own way by his work tending cattle on a ship to Walvis Bay and from there to Rhodesia where he joined the Clutton Brocks at St. Faith's Farm, Rusape.

The test should be told in the words of Guy Clutton Brock about his work and life there until the current below a cataract on the Shire river carried him away while he was on a much needed holiday in Nyasaland on August 21, 1956.

"He belonged to no religious denomination, though he was closely associated with the Society of Friends.

"He was a member of the Peace Pledge Union, believing that peace must be created through service, rather than war prevented by arms. He adhered to his refusal to bear arms or share in military preparations. Those in authority acknowledged his sincerity, and with wisdom and generosity refrained from further action.

"He attended services in Church because he was a member of a community whose custom it was. He knew where he stood towards God as a son to a Father, and Christ was his leader.

"The Gospels were his wisdom; the Sermon on the Mount was his directive, literally to be lived in every sphere from his private life to national affairs. 'Be ye therefore perfect' was the order to be obeyed.

"There were no half measures for him to the 'New Commandment' leave with you that ye love one another.' There were no qualifications as to race or colour, class or creed. He accepted the commandment as it stands, and was a brother to all men in the brotherhood of man . . .

"It seems he has fulfilled his mission in our strangely materialistic world to which he was both stranger and the warmest friend. He has shown a way through, the way of poverty in a world avaricious for riches, the way of love in a world of divisions, the way of a straightforwardness but rarely seen.

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"Too hard a way for us more normal comfortable folk? Perhaps. But every now and then, thank God, there comes among us one who treads this way, with the gaiety of a fairy, the sternness of a prophet and the love of St. Francis.

"Such a one, to those who knew him, Cedric Wildman is."

He would not think it out of place if I mention here the plans which he and the Clutton Brocks and John Mutasa and the others at St. Faith's had for the extension of the great work they are doing in Central Africa in case some other young men and women may feel moved to give nothing less than themselves.

The Africa Development Trust will go on raising funds to help them to go and extend this work. But it is young people with the same rare spirit of adventure and self-giving that Africa so sorely needs of our generation.

Bring your family to the PEACE NEWS

Michaelmas Bazaar

3 p.m. Saturday Sept. 29

AT

Wanstead Friends Meeting House, Bush Road, London, E.11

GARDEN PRODUCE • HARDWARE
GROCERY • HOUSETAINS BOOK
SHOP • SLIPPER STALL • SWEETS
CHRISTMAS CARDS • REFRESHMENTS
SIDESHOWS • PUPPET SHOW
CONCERT • ETC. • ETC.

to be opened by

HUGH BROCK

Editor of Peace News

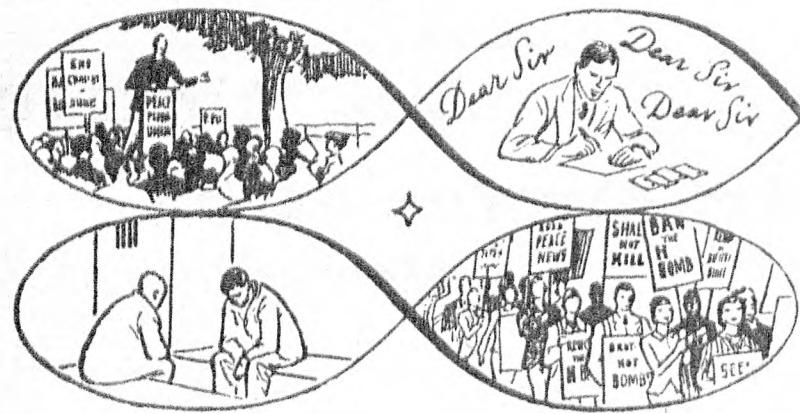
Arranged by Leyton P.P.U. group.
60 Bushwood E.11, who will welcome your support and contributions.

I RENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER

This pledge, signed by each member, is the basis of the Peace Pledge Union.

Send YOUR pledge to

P.P.U. HEADQUARTERS
Dick Sheppard House, Eddisbury Street, W.C.1



FELLOWSHIP OF THE FRIENDS OF TRUTH

OF ALL FAITHS AND OF NONE

To combine the best in Quakerism with Gandhism is the aim of the Fellowship of Friends of Truth, which came into being as the result of a conversation between Gandhi himself and the notable Quaker, Horace Alexander.

In that conversation Gandhi expressed his faith in the Society of Friends (Quakers) as being perhaps the best qualified of all religious bodies to bring together peoples of all faiths into deeply religious fellowship with each other.

After his death, the Fellowship was inaugurated at a meeting in Calcutta. The "Statement of Basis" of the FFT reads:

"The Fellowship of Friends of Truth is alive to the urgent need in the world today of bringing together people of different faiths in a common endeavour to realise the good life for all through the way of truth and love. It attempts to do this on the basis:

- (1) Of respect for all religions, implying thereby a frank acceptance of the fact of variety in man's growing apprehension of truth.
- (2) Of silent worship, and
- (3) Of united brotherly action on non-violent lines.

"The Fellowship invites people of all faiths to share, through the fellowship, the richness of their various religious traditions and experiences in this adventure of the spirit.

"Those who join the Fellowship will be expected to support one another in the struggle for world peace and social justice, identifying themselves as closely as they are able with the oppressed and the dispossessed, and treating all men as brothers. Members of the Fellowship will also unite with other groups and individuals who are working for these ends."

The Secretary of the Fellowship is S. K. George, a well known South Indian Christian, who was recently a member of the Government of India Inquiry Commission on Missionary Activities in Central India. The Chairman is Horace Alexander, and the Vice-Chairman is G. Ramchandran, the Principal of Gandhigram, a large educational establishment in South India with a curriculum based on Gandhian methods and teachings.

Mr. V. G. Worthington (52 Cope Road, Beckenham, Kent), Secretary of the recently formed British branch of the FFT, told Peace News that many people had felt that Quakerism was too good a thing to be limited to the Protestant Christian areas of the world, and that its deep seeking and worshipful waiting together for guidance as well as its well-known peace and other testimonies, should be shared by those of other faiths, or of no faith at all.

Because the Society of Friends did not feel able to widen its purely Christian basis in this way, the FFT was started with the blessing of the Societies in England and America. Similarly, the FFT is concerned to make better known in the West the principles of Sarvodaya and all the things for which Gandhi stood. A quarterly magazine, which all members receive, is published from India.

Youth Conference at The Mount

THEY have done pioneer work in breaking down racial barriers. A good many of them abhor tobacco and alcohol, and capital punishment and premium bonds are among their reasons for denouncing the present Government.

Their numbers have risen from 130 in 1944 to 17,000 today."

This description of the members of the Fellowship of Reconciliation appeared in the Times Educational Supplement of August 17.

Describing the activities of the youth holiday conference held by the FoR at the Mount, Haverhill, Suffolk, the Times Educational Supplement said, "It might be inferred that the atmosphere of such a conference would be pious, not to say a trifle sanctimonious. Not at all. There was an amazing freshness and vitality about these young boys and girls which suggested that they were eager not only to talk about the principles which literally animated them, but to put them into practice."

One young man had spent three months in Wormwood Scrubs for his conversion to pacifism while in the RAF, and there were others who looked as if they would go through as much for causes such as race relations.

"They are vital without being fanatic, and are not above getting a laugh out of such questions as 'Why do bishops wear gaiters?'"

The more serious aspect of the conference dealt with the theme "Building the Future," and discussions were led by a medical physicist, a Lutheran theology student, a schoolmistress, and Eric Baker of the National Peace Council.

CONSCRIPTS CORNER

CO's JAILED FOR SIX MONTHS

DON ALEXANDER, sentenced to six months' imprisonment for refusing military service, and released after six weeks to face an Appellate Tribunal where he was granted conditional exemption, was again sentenced to six months' imprisonment when he appeared before a Gateshead magistrate on August 30, charged with failing to comply with the conditions of his exemption.

Don Alexander, a clarinet player in the National Youth Orchestra, had told both the Appellate Tribunal and the Ministry of Labour that he did not intend to carry out the conditions.

FOR refusing to be medically examined for national service an 18-year-old architect's assistant, David Anthony Webb, of Crawley Road, Alvaston, Derby, was sentenced to six months' imprisonment by Derby Borough Magistrates on August 15.

Prosecuting for the Ministry of Labour and National Service, Mr. R. J. H. Cleaver said that Webb had been provisionally registered as a conscientious objector, but both local and

Labour Party members discuss Suez with pacifists

From Dick Darlington

A DISCUSSION organised by Rugby Peace Pledge Union between local Labour Party members and pacifists, aroused considerable interest at Rugby last week, drawing a crowd of over 90 people.

Taking part in the discussion, which dealt with international affairs, were Raymond Rowse, M.A., who acted as question master; Sybil Morrison and Allen Skinner, both of the Peace Pledge Union; James Johnson, Labour MP for Rugby, and Brian Groombridge, M.A., a Labour Party member.

On the question of Cyprus and the Suez, the panel largely agreed that the government was making profound mistakes.

Horrible reality

Sybil Morrison deplored the ease with which statesmen and politicians talked of taking "effective action", words which concealed the horrible reality which meant the destruction of homes, men, women and children.

James Johnson thought there were situations in which the use of armed forces was inevitable, but in regard to Egypt, he held that the Government ought not to act without the support of the United Nations.

Brian Groombridge, in discussing what could be considered practical in politics, held that it was always necessary to appeal to an individual's self-interest. Allen Skinner said that ordinary men and women were decent people, and would support political action because it was right, if it were only put to them in that way. He thought the Labour Party was missing an opportunity of winning the electorate over by not presenting a definite programme for an all-out War on Want throughout the world.

appeal tribunals had decided that his name should be removed from the register.

Webb appeared on remand from the previous day when a Court Order was made for him to submit to the examination, but he still refused. Mr. Cleaver added: "The question of this man's conscience is not at issue here at all—that has already been dealt with. But he failed to obey the Court Order."

Webb told the Court: "It is the same for all Jehovah's Witnesses. I am an ambassador of Christ. I do not wish to fight for this demon-controlled world. I have claimed the exemption that a regular minister of any denomination is allowed."

A legal battle to decide whether Jehovah's Witnesses may gain exemption on the grounds that they are Ministers of Religion was fought out in the House of Lords recently.

Five judges of the House of Lords decided on July 19 that Douglas Welsh, a 21-year-old JW, described as a "pioneer publisher" and a "congregation servant" of that movement, was not a regular minister of religion.

This decision affects 166 other JWs of call-up age.

MOVEMENT

A Peace News survey of organisations and p MURIEL LESTER

A Peace News Profile

MURIEL LESTER, at 72, with vitality far surpassing that of many younger people, keeps her eyes fixed firmly on the future. Yet few can look back on a life of such richness or so packed with adventure.

It was in 1915, in the back street of a blind alley in London's East End, that together with her sister Doris she converted the old Zionist Baptist chapel into a teetotal pub, for the people of Bow—later to develop into the now famous Kingsley Hall.

It was in 1926, in India, while Mahatma Gandhi was rhythmically turning his spinning wheel, that this "unknown Englishwoman," with now-or-never courage, blurted out, "Mr. Gandhi, will you please come to England. I think it important that you should."

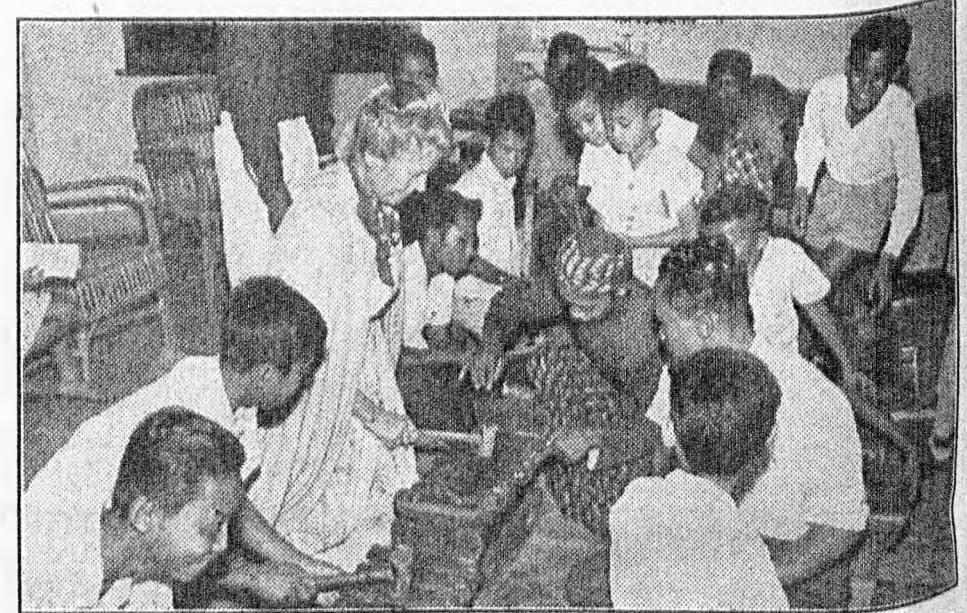
Where else but at Kingsley Hall could he get the bare walled, stone floored cell on a

but the same air of confidence, selflessness and high vitality prevailed.

There was a quiet satisfaction about their work, the sense of crisis inevitable in the pre-freedom period had gone.

"They are doing far more than appealing for gifts of land," said Muriel Lester. "They are spreading the idea of 'good village-ship' or whatever is the equivalent of 'good citizenship'."

Vinoba's one-hour talk to the assembled villagers every afternoon is the climax of the day. It begins with five minutes of silent



When someone wants to make music in Indonesia everyone on the premises takes an active part. The cook, the doctor, the casual visitor, and the children, all become members of the impromptu percussion band. In our picture above, Muriel Lester makes music with some Indonesian children.

flat roof and live among working people as he was accustomed to do in India," she said, when some four years later—at the time of the Round Table Conference—Gandhi accepted her invitation.

There followed for Muriel Lester a life of world-wide travel in search of peace and social justice. Recently returned from several months in India, Indonesia and the Philippines, on behalf of the International Fellowship of Reconciliation, she gave some of her impressions in an interview with Peace News.

Something of that "inner serenity", the mark of the East, seemed to linger in her words, as sitting in her garden in the midst of the lovely Epping woodland, she relived a twenty-four-hour day spent with Vinoba Bhave, the leader of India's Land Gift movement.

"We walked in the dark, and in silence—a river ran by the side of the road, stars reflected in it gave us a little light. A friend of mine whispered: 'so must they have walked in Galilee.'

"We got up at 3 o'clock in the morning," she continued. "There was a satisfying half-hour of prayers from the Hindu scripture; there was a reading from the Koran; an English hymn (not Lead, Kindly Light); a collects and the Lord's Prayer."

Then came the packing of bedding, the checking of records, cleaning the borrowed premises, spinning for half-an-hour.

At the stroke of five they started, twenty-five of them, at a pace reduced from five to three miles an hour to suit Miss Lester—with the gaunt and virile figure of Vinoba Bhave swinging along in front.

From remote areas folk gathered at the cross-roads, some for advice, some to offer a gift, some perhaps only for "darshan" (the blessing that comes from being in the presence of a spiritual man).

That afternoon Miss Lester questioned one of the girls of the group:

"How long have you been doing this?"

"Two and a half years."

"Is every day the same—including Sunday?"

"Oh, yes."

"You get no salary?"

"No, what should we want one for? Each village gives us our three meals a day."

"But your sari, does it not wear out?"

"We spin far more than a weaver needs for a sari."

There had been no attempt to copy Gandhi,

prayer, introduced by his assurance that insofar as one follows God's basic law of love and fellowship, peace and plenty will emerge."

"So old quarrels are made up; impending law suits are settled on the spot, where false witness can be immediately detected. Land is given; co-operative measures popularised; details noted so that one of the ever increasing band of 'village workers' may be sent to encourage or report or perhaps to settle down as a villager 'for aye.'

"Gradually the damnable 'four Ds' are losing their grip. Dirt, dust, disease and debt no longer reign unquestioned."

The Philippines

In the Philippines, Muriel Lester stayed with the pacifist missionary, Eugene Hassell, whose inexhaustible energy the camp of Japanese war criminals owed their sudden and unexpected release some four or five years ago.

Himself an American, Eugene Hassell was now pressing the urgent petition to Washington forwarded two months ago from the National Council of Churches meeting at Toledo, asking for the release of the 416 Japanese held by the US.

Miss Lester reports that Britain now holds only 11 of these wretched prisoners; Australia still 109.

Indonesia

Muriel Lester's visit to Indonesia was sponsored by students.

They scheduled her for a week or so in each of Java's ten principal cities; they arranged for her to speak on the same platform as the President of Indonesia at a large meeting called for Christian youth in the Sports Palace in Jakarta.

In this country she found a people tremendously proud of their newly acquired freedom, who were keeping their eyes on India.

They had replaced Dutch by English as their second language.

She noted the sense of responsibility which prevailed among students. There had been an almost desperate shortage of trained people to take office at the coming of independence. Every serious student knew that—whether for an administrative post or in his own special field—he was badly needed, "waited for" and must play his part in building the new India.

"I have great faith in the future of these countries," said Muriel Lester in conclusion.

In 1943, Muriel Lester had had a great faith in the future of the still "unfree" India. It seemed she had been right.



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IT REPORT

Organisations and people working for a warless world

U.S.—GREEK DAIRY PROJECT FOR PEACE

ONLY elephants are that big!" commented a villager who saw them arrive.

But they weren't elephants. They were cows. Twenty of them. Brown Swiss heifers which had come from the small Greek village of Panayitsa.

They were the gift of the Eastern Mennonite Board of Missions and Charities, and are part of a scheme to improve the impoverished conditions of the small farmers in the region.

They are housed in a newly-built barn, constructed by Pax workers—conscientious objectors of the Mennonite Brethren, young Americans who are doing alternative service to the armed forces. For at least a year the cows will remain under the care and supervision of the COs.

The animals made a memorable trip from their home at Lake Mills, Wisconsin, USA, to Greece. They were sent by truck to Lancaster, Pennsylvania, where they awaited shipment, being cared for meanwhile by Benjamin Stauffer, the father of two of the Pax COs.

In a Greek cargo ship, "Hellenic Wave," which transported them to Salonika, they were cared for by Amos Meltinger, also of Lancaster, Pennsylvania. Food for the voyage was provided by the Eastern States Co-operative of the Lancaster area and Eastern Mennonite Relief and Service Committee.

DUTY FREE!

After lengthy customs procedure—entrance to Greece was duty free—they took a 34-hour drive to the isolated mountain village of Panayitsa.

The cows were purchased at 210 dollars a head by the EMRSC. Their ocean freight of 1,000 dollars was paid by the US government programme, and boat passage was secured through the Heifer Project Inc., and the World Council of Churches.

A contribution of 1,000 dollars for the building of the barn came from West Liberty, Ohio—the home of D. C. Kauffman, Director of the Mennonite Central Committee.

The twenty recipients of the cows were chosen for their ability and resources for producing sufficient food, their willingness to cooperate with the Pax unit in promoting the project, and their reliability. To help further in the village each recipient paid 50 dollars to the MCC.

Saturday, September 15

CHESTER: 3 p.m.; Friends Meeting H.Q., 1000 St., Discussion on Field Work.

LONDON, N.W.1: 2.30 p.m.; London Area Garden Party, King Alfred School, Northgate Rd., Peace Pledge Union.

LEICESTER: 3 p.m.; Willow Deep, 1000 St., Nuneaton, Garden party.

LEEDS: 7.30 p.m.; Willow Deep, 1000 St., Nuneaton, Garden party.

MANCHESTER: 3.30 p.m.; Kings Weigh House, Binney St., (nr. Bond St., St. J. 1, 2), "Vengeance is Mine," 19 Nicholson, "Vengeance is Mine," 19 Nicholson, PPU.

LONDON, W.C.1: 2.30 p.m.; Friends International Centre, 32 Tavistock Sq., W.C.1, prospective conscientious objectors, discussion, tea, Society of Friends.

MONDAYS

LONDON, W.C.1: 7.30 p.m.; Temperance Carlton Crescent, Percy Pinnock (Dis. Sec.), WEAT "Education for a World PPU."

TUESDAYS

LONDON, W.C.1: 7.30 p.m.; Friends Int. Centre, 32 Tavistock Sq., Dr. Hugh Schonard, "Questions and Answers on the Suez Problem," 12.30, 25 to be ordered before Monday, Sept. 17. Women's International League for Peace and Freedom.

WEDNESDAYS

LONDON, W.C.1: 7.30 p.m.; Friends Int. Centre, 32 Tavistock Sq., Dr. Hugh Schonard, "Questions and Answers on the Suez Problem," 12.30, 25 to be ordered before Monday, Sept. 17. Women's International League for Peace and Freedom.

THURSDAYS

LONDON, W.C.1: 7.30 p.m.; Friends Int. Centre, 32 Tavistock Sq., Dr. Hugh Schonard, "Questions and Answers on the Suez Problem," 12.30, 25 to be ordered before Monday, Sept. 17. Women's International League for Peace and Freedom.

FRIDAYS

LONDON, W.C.1: 7.30 p.m.; Friends Int. Centre, 32 Tavistock Sq., Dr. Hugh Schonard, "Questions and Answers on the Suez Problem," 12.30, 25 to be ordered before Monday, Sept. 17. Women's International League for Peace and Freedom.

SATURDAYS AND SUNDAYS

LONDON: Weekend Workcamp, cleaning the homes of old-age pensioners, IVSP, 19 Pentridge Villas, W.11.

SUNDAYS

Glasgow: Open air mtg., Queens Park, Victoria Rd., 7.45 p.m.; Glasgow PPU.

LONDON: 4 p.m.; Paxist Youth Group, Every Sunday, PYAQ.

TUESDAYS

MANCHESTER: 1-2 p.m.; Deansgate Blitz Christian Paxist open-air mtg., Local Paxist ministers and others, MPP.

THURSDAYS

LEICESTER: 8 p.m.; Friends Mtg. H.Q., B.10 and E.11 Group, PPU.

LONDON, W.C.1: 3.30 p.m.; Dick Sheppard House, 6 Badsliegh St., (nr. Buxton St.), "George the Martyr, Queen St., Weekly one-hour Service of Intercession for World Paxist," conducted by Clergy and laymen of different denominations.

LONDON, W.C.1: 7.30 p.m.; Dick Sheppard House, 6 Badsliegh St., Paxist Youth Group.

SUNDAYS

COULDSIDE: 3 p.m.; 67 Chaldon Way, Surrey Area, PPU.

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SUNDAY, September 23</

CHURCH NEWSPAPER ATTACKS CONSCRIPTION

From the Church of England Newspaper, August 10, 1956

WHEN National Service was first introduced under the threat of war, there were many good people who hailed it as something to be welcomed as an extension of our educational provision.

It would fit young men for life, would give them a firm training in the social virtues, and would develop their characters.

There were even some who wished it to be made compulsory for girls too, on the grounds that they were being deprived of one of the joys of life.

Some educationalists thought it would provide opportunity for further education in citizenship and the Church supported it in the belief that it would break down barriers and inculcate in the youth of the land the spirit of dedication to a worthy cause.

It was noticeable that in the recent debate on National Service no speaker put forward any of these noble arguments as a reason for continuing with National Service.

Both sides of the House were agreed that it should be abolished in principle even if the time was not opportune at present.

The only difference between the parties was that the Labour Party wanted it to be brought to an end in four years, while the Government do not believe this to be possible in the interests of national security.

No one attempted to justify National Service as a good thing in itself.

A Necessary Evil?

The reason for this astonishing change of opinion is that conscription has proved to be almost wholly a bad thing—a necessary evil rather than a welcome addition to the good life.

Those who thought that military discipline could be used for character building and that conscription could possibly be made into a virtue have been shown to be mistaken sentimentalists.

When the history of these post-war years comes to be written, a large measure of the moral deficiency which has become evident in our national life will be attributed to the fact that the young men of the nation have been uprooted at their most impressionable age and subjected to two years of Service life.

** * * * * Six years ago, in September 1950, Peace News quoted Professor Lonsdale:

"Men who have been conditioned to obey orders without questioning the morality of those orders have had the worst possible training for citizenship."

"When personal responsibility has been undermined, no amount of imposed discipline can take its place."

"Indeed, imposed discipline is bad because it helps to undermine personal responsibility."

"The whole thing is a vicious circle."

ARAB WORLD

FROM PAGE FOUR

coalition government by gaining seats in areas where land holdings were largest.

The same trend can be expected in the coming election in Jordan, where the Baath Socialists will show a substantial increase and gain an important voice in the government.

In Iraq, a similar development, centred around the well-organised but suppressed Communist and Socialist parties, only awaits the retirement of aging Premier Nuri Said.

Of course, not all the ancient aristocracy will disappear. If they are to stay, however, they must associate themselves with the popular movement. This has already been done by el-Mahdi in Sudan, and by the Druze feudal lord, Kamal Djumblatt, who founded a Socialist party in Lebanon.

More recently, lest they go the way of Farouk, Hussein of Jordan dismissed General Glubb and Feisal of Iraq came out firmly behind Nasser on the Suez issue.

Such are the workings of popular opinion in the Arab world. In some places—most of the Arabian Peninsula, for example—it is still dormant. But it appears to be coming to life throughout the whole area.

As it wakes up, its expression will be in the direction of Arab unity, neutralism, and probably Socialism and secularism.

Child's life of Gandhi

FROM PAGE FIVE

Wise and clever Kasturba was standing nearby, and in her wish to see her husband well again she quickly thought of a way out of the difficulty.

She asked Gandhi if, by "milk" he did not mean milk of cows or buffaloes. He said, of course, that it was so.

Then, said Kasturba, even if he had vowed never to touch the milk of cows and buffaloes, there was nothing to prevent him taking the milk of goats, as they had not been in his mind at the time of the taking of the vow.

The doctor said that if his patient would only consent to drink the milk of goats, he would be quite satisfied.

Gandhi agreed and soon was well again. In this way Kasturba's quick brain rescued her husband from a severe illness, that might easily have ended in his death.

Though she had not studied she was more intelligent than very many women who have, always showing great commonsense.

A perfect wife and mother, she is an example for all Indian girls to follow in her loving devotion to her husband and children and in her simplicity, modesty, bravery, and sweetness.

NEXT WEEK: Gandhi fasts.

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LESLIE HALE

FROM PAGE ONE

language and in many cases the drawing of a letter or syllable has no relation to any sound.

The result is that in very many districts similar picture letters are expressed in different sounds. Elaborate ideographs have been built up over the centuries to represent the expression of a mental picture but these vary considerably. Moreover they are readable only by the eye and not by the ear.

In China, what we call a letter generally represents a syllable but may represent a number of words. According to Mr. Chang there are about 40,000-50,000 such letters. Other experts put the figure at twice as much. The newspaper compositor needs about 10,000 different characters and the typist operates a machine with a single key which has 2,500 different letters to depress.

This cumbersome language system adds many burdens to China and provides an obstacle to intellectual enfranchisement. It has been nearly as effective a barrier to Western culture as the Great Wall of China was to the raiders of old. A serious telegram in China is translated into an Arabic numeral code to ensure accurate transmission and scarcely any document is entirely free from possibilities of misinterpretation.

A far-reaching decision

The decision to deal with a problem of this magnitude was a most courageous one. It is bound to incur sales-resistance from the older people. But Mr. Chang was able to report a fascinating series of decisions initiating reforms. First, they decided to treat the Han dialect as the basic Chinese. There is no intention to eliminate dialects or to suppress entirely the languages of national minorities. But it is necessary that debasement of the language should be eliminated and that words in common use should have an agreed meaning. Next a simpler style of writing was introduced cutting out many unnecessary flourishes and providing simple line models. After that, pamphlets were published providing a series of standard syllabic drawings.

This was followed by periodical bulletins suggesting provisional further changes and finally came the decision to Latinise the Chinese alphabet and introduce a phonetic language. It is a most far-reaching decision and the results are incalculable.

That morning of our meeting with the Assistant Minister for Foreign Affairs I asked a question at the naivety of which our hosts chuckled happily.

I said that some thought that they could detect a difference between the foreign policy of Delhi and that of Moscow. On which would Chinese foreign policy be based?

I do not know the Chinese for London or Washington, but I could guess what was being said.

Then the Minister replied, as expected, that their foreign policy would be based on Peking.

In the afternoon we asked Mr. Chang why he had finally adopted the Roman alphabet instead of the Russian which covers more sounds. He replied thoughtfully that it had been a difficult decision, but that the Roman alphabet had been adopted in Delhi. I smiled contentedly.

"Would we," asked Mr. Chang courteously, "like to give him the benefit of our criticisms?"

"No," we said, "we were going home to think, and to think quite a lot."

LEONARD TOMKINSON

OWING to a printer's error, two lines—intended as a part of another review—appeared last week at the end of Leonard Tomkinson's review of "China under Communism," which indicated that "The author spent some time in India as an officer in the British army." Leonard Tomkinson spent several years in China as a missionary.

Letters to the Editor

Why NATO?

DISTINCTLY I remember that NATO was established as a bulwark against possible Russian aggression in Europe. We were told that such an aggression could roll over us any day. Germany was pressed to re-arm quickly, though the Germans were and are still rather reluctant.

And what has become of this now? The French Army, considered to be the backbone of European defence, is mostly absent, in Africa, the German Army is still on paper only. The British are sending part of their forces, together with what France has left, towards the Eastern Mediterranean, to bully somebody with another aggressive war. Greece and Turkey, both members of NATO, are having arguments with one another about the Cyprus question. In the Italian Army one-third of the soldiers seem to be Communists, whose value against a Russian aggression is somewhat doubtful. The Queen of the Netherlands is firmly resolved never to sign a mobilisation order.

So what about the danger of Russian aggression? What about NATO? Was this all forgotten, when, in the excitement about Nasser, the military preparations against Egypt were started? What about our European security? Are we in immediate danger? If the Russians really were eager to overrun us, this hour would be the best. It does not look as if they were preparing this. If not, however, the question has to be asked: why NATO?

HEINZ KRASCHUTZKI,

Berlin.

What are pacifists doing?

MAY I heartily endorse the sound commonsense expressed in the letter from Winifred Greenfield.

People are perfectly well aware there is something very wrong in this world of ours.

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Creeping paralysis

... the forcible fait accompli steadily acquires a power of its own over events and over men's minds; witness, in our own country the creeping pacifism, afraid to stand upright, which in organs like the Manchester Guardian prefers no attack the country's leaders for showing fight rather than the country's foes for doing evil... war should be thought of only as a last resort. The choice of war or peace should be Colonel Nasser's not ours. Sooner or later he must give way, or provoke war.

Sunday Times, September 9, 1956.

in Cairo was real negotiation; it was not perhaps an ultimatum in the accepted sense of that fearful word, but those who presented the London conference proposals to Col. Nasser must have known they would be unacceptable to him.

That kind of negotiation has nothing to do with pacifism. This conflict could not have arisen except in a world tuned and ready for the "last resort." Pacifism says, unequivocally, that war is futile, evil and immoral, so, therefore, is preparation for it and the threat of it.

When the Manchester Guardian and its readers refuse to support the preparations for war under any circumstances, then indeed they will be standing upright, proud in the certainty of victory for peace.

QUEEN JULIANA

FROM PAGE ONE

enmity of the greatest loneliness, if it is possible to live like that. Would mankind be capable of committing suicide through such spiritual want?

We all tend to regard spiritual freedom as the most admirable state of life.

Why then, is it so easy for us to pass responsibility to someone else and allow ourselves to be led and to blame that other person if things go wrong? Poor fools: are we not then really offering ourselves to another as their robot?

We may shun responsibility, but we commit an equally grave error if we seek it by trying to impose our authority on others when we have not the right or duty to do so.

We can see the whole purpose of life as being that we must learn to accept responsibility for ourselves, and learn to respect it for others. We must learn to acknowledge our own duty and another's rights.

We may accept discipline voluntarily, but responsibility for our own actions follows us like our shadows.

When the sun of righteousness shines it throws this into sharp relief.

ANTIDOTE

We are groping for the antidote to the terrible poison, and so many relationships are the first thing we lay hands on, the first thing we find in a state of grotesque neglect, wherever we have been shortsighted enough to take account only of material factors, are never more than part of the total.

Take your fellow being as he is, in all his frailty, which is not less than your own—have respect for his gifts and talents and his efforts to do good—grant him the dignity and that you yourself would like to enjoy, and with even interest...

Queen Juliana concluded:

What remains of all worldly wisdom is the light of the divine folly—or, let me say, uncertainty—of life itself?

Love is the highest in all relationships, is it not, and that is to give the heart.

Is it foolish? Does it cost anything? Does one picture does it produce anything? Does one picture give nothing, only to receive everything?

It costs everything, it is worth nothing, and it produces everything that is of value.

If you have love one to another all will know that you are the disciples of the One who loved mankind to the end.

Let us not forget that this is a stumbling block to the formalist and a foolishness to the intellectual.

This is the lovable uncertainty of life which God creates, ever renews, and upon us, that we may spend it in His service and in that of His children.

To commemorate G. M. LI. DAVIES

From Ernest Jones

THE late Reverend George M. L. Davies, an eminent Welsh pacifist, and a former Chairman of the Peace Pledge Union, will be commemorated on Saturday, September 22, at Betwsycoed. Mr. Davies was one of the most beloved figures, and he became well known and highly respected for his humanitarian views. He died at Dolwyddelan a few years ago.

The meeting, commemorating him, arranged by the Gwynedd branch of the P.P.U., will be presided over by Alderman R. E. H. Land, a personal friend of the Rev. G. M. Davies, and who is himself a well-known pacifist and vice-chairman of Plaid Cymru. The meeting will be addressed by the Rev. J. P. Davies, Portmadoc, and Alderman G. Evans, Llangadog. Poetry will be specially for the occasion by Mr. Williams, Barmouth, will be sung by G. H. Dwyryd, the well-known Welsh harpist.

The meeting will also discuss plans for a pilgrimage to the cemetery where the Rev. G. M. L. Davies is buried.

PPU RELIGION COMMISSION

Pacifist Universalist Service

3.30 p.m. Sunday Sept. 16, 1956

King's Weigh House Church, Blinny St., W.

(Near Bond St. Tube)

Discourse by J. W. V. Nicholson M.A.

"Vengeance is Mine"

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